

出國報告（出國類別：會議）

**參加“Humanistic International:
Humanism, China, Globalism” 國際
研討會**

服務機關：清華大學

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摘要

筆者此次應邀參加哈佛大學主辦，蔣經國基金會支持的“Humanistic International: Humanism, China, Globalism”國際研討會，會議於2010年3月5~6日舉行，全程兩天。筆者為3月5日下午第一場“Humanism and Pre-modern Chinese intellectual tradition”的講者之一，筆者宣讀的論文為〈儒門為什麼需要莊子〉。

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一、目的

筆者此次應邀參加哈佛大學主辦，蔣經國基金會支持的“Humanistic International: Humanism, China, Globalism”國際研討會，會議於2010年3月5~6日舉行，全程兩天。筆者為3月5日下午第一場“Humanism and Pre-modern Chinese intellectual tradition”的講者之一，筆者宣讀的論文為〈儒門為什麼需要莊子〉，摘要參見附錄一。

二、過程

同場的講者還有台大的陳昭瑛與蕭麗華教授，講評者為耶魯大學的金安平教授。此次會議共宣讀論文十八篇，主題演講一篇，圓桌會議兩場。參與者有台灣學者四人，大陸學者兩人，八位華裔學者，兩位哈佛博士生，其餘都是美籍學者。會議議程緊湊，每場會議參與人數約三十名，基本上都全程參與。此次會議環繞「人文主義」展開。大會所以選擇此主題，除了人文主義本是重要思想主題外，也有紀念白璧德 (Irving Babbitt, 1865-1933) 教授之意。大會議題之說明，參見附錄二。會議議程，參見附錄三。

會議結束後，筆者參觀了哈佛燕京圖書館，沈津主任帶領筆者參觀該館藏書，隨後，筆者與台灣學者參觀波士頓文教設施多處，3月10日清晨返抵國門。

三、心得及建議

此次會議雖以影響近代中國人文主義思潮甚深的白璧德之學為核心，廣義來說，也可歸類為漢學性質的會議，但因白氏之學不可能不牽涉到西方的學術傳統，因此，漢學之外的領域之學者也有參與者。既然參與者的背景較異質，因此，其對話的內涵亦較多元。國內研究傳統學門的人文學者爾後如欲與國外同行對話，其學問領域恐不得不擴張。其次，漢學在國外人文學的範圍雖然不會是核心位置，但也不能算太邊緣，此一趨勢與中國的崛起有關。國內研究傳統學門的人文學者因此處在一個特殊的位置，一方面，我們的學門因為受惠於彼岸的崛起，因而有較多的機會引起歐美學界的注意；但另一方面，我們和對岸學界也有統合的關係，如何截長補短，端看我們如何因應。注意「漢學在當代」的位置，可能是國內學者參與國際活動前該有的心理準備。

關鍵詞：哈佛 人文主義 莊子

附錄一：〈儒門爲什麼需要莊子〉摘要

經典的意義是未完成的，許多經典的意義聚焦於作者，作者不死。莊子就像許多經典的作者一樣，其思想不斷的生成，可巫可佛，可文可史，甚至可沙特，也可海德格，當然也可儒。然而，莊子之於儒門並非純是後儒的重新建構，而是內在於《莊子》文本即有頑強的證據。「莊子儒門說」在莊子學史上絕不陌生，但在晚明，此說的內涵才頗細緻的展開。「莊子儒門說」的重點不在爭學派的歸屬，而在如何界定莊子思想的核心義。《莊子》詮釋史的軌跡特別模糊，到底莊子的立場是方外的，就像邈姑射仙人一樣，一種避世的立場？還是涉世的，就像嵇康一樣，一種批判性的解構立場？或是遊乎方內，就像一位偉大的藝術家一樣，從創化的源頭參與此世的創造？晚明的一些儒者認爲莊子的本來面目在第三種，一種非結構也非解構、而重視大化日生日成的立場。本文接近於晚明儒者所說，但希望「接著講」。

莊子與儒門的關係可以從兩者的相容性著眼，以儒攝莊，將莊子引進儒門；也可以從莊子的立場著眼，以莊補儒，探討儒門爲什麼需要莊子？本文將從原始儒家的人文主義著眼，指出原始儒家的人文主義並非僅限於此世間的社會性，而是劉勰所說的「人文之元，肇自太極」，亦即此人文主義建立在基源的存有論上。如果儒家主張的人文預設了一種存有的連續性，也預設了人間秩序有超越的源頭，由隱而顯，「顯」彰「隱」源。那麼，莊子強調形體的氣化性（遊乎天地之一氣）、語言性（卮言）、技藝性（技進乎道）、與世同構性（體盡無窮），恰可活化太受制於此世政教倫理導向的後期儒家價值體系，因爲這種結構性的主體正是儒家人文主義的基礎。

附錄二：會議說明（會議邀請函）

HARVARD UNIVERSITY

DEPARTMENT OF EAST ASIAN LANGUAGES AND CIVILIZATIONS

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July 19, 2009

Dear Professor Yang,

We would like to invite you to participate in an international conference titled “*Humanistic International: Humanism, China, Globalism*,” to be held at Harvard University on March 5-6, 2010. Sponsored by the CCK Foundation for International Scholarly Exchange, Fudan University, Shanghai, and National Taiwan University, Taipei, the conference intends to bring together a group of scholars in different disciplines to engage in a dialogue regarding humanism in the contemporary context.

The title of the conference “Humanistic nternational” was drawn from a lecture, “Humanistic Education in China and in the West,” of Irving Babbitt (1865-1933), who taught at Harvard University from 1894 to 1933. Babbitt gave this lecture to a group of overseas Chinese students in 1921. Babbitt promoted “humanism” as a way to cope with the consequences of modernity, highlighting the confluence of the thoughts of “human” in Chinese and Western traditions, the reciprocal relations between selfhood and sociality, decorum and democracy, and the importance of humanistic education in the contemporary college. Above all, Babbitt called for a “humanistic international” which he believed was crucial to a new world order. Babbitt’s theory exerted a huge impact on his Chinese students such as Wu Mi (1894-1978), Mei Guangdi (1890-1945), and Liang Shiqiu (1903-1987), who later formed a humanistic discourse in the ’20s and ’30s China and gave rise to a heated debate on humanism versus revolutionism.

We want to stress that Irving Babbitt serves as a polemical starting point of the conference—partially thanks to his Harvard connection. It is well known that Babbitt has been deemed conservative in American academia; likewise, his Chinese disciples have been labeled reactionary or antirevolutionary in

post-1949 China. But the questions Babbitt cast, if not his answers, remain highly relevant to our time. What concern us are questions such as: What compelled Babbitt to bring China, or a Chinese imaginary, to bear on his critique of Western humanities? How have modern Chinese intellectuals, through the debate over humanism(s), come to play a crucial role in the making of global humanistic discourse? Most important, next to Babbitt, what other voices of humanism in the modern world should be reassessed in one's rethinking of the humanities, as an academic subject, a cultural institution, and a lived experience, in the new century?

China is being featured in the conference insofar as it provides a specific space in which an array of humanistic provocations and practices—from Greco humanism to liberal humanism, from Renaissance humanism to Neo-Confucian humanism, from various Marxist/Maoist engagements with humanism to Irving Babbitt's brand of humanism, from Lu Xun and his brother Zhou Zuoren's call for "human literature" in the 20s to Wang Xiaoming and Chen Sihe's call for restoration of "humanistic spirit" in the 90s—are brought into play. We believe that the roots and ramifications of these thoughts and campaigns in China and elsewhere constitute a dynamic subject to anyone interested in the studies of humanism in a comparative, cosmopolitan sense. We sincerely hope that you will attend this conference, either presenting a paper or serving as commentator, or joining a roundtable discussion. Attached please find Dr. Lindsay Waters' proposal for your reference. Thank you very much for your consideration; we look forward to your positive reply. Should you have any questions, please feel free to contact David Wang at dwang@fas.harvard.edu or conference assistant Andrew Rodekohr at rodekohr@fas.harvard.edu.

Sincerely,

David Der-wei Wang
Edward C. Henderson Professor of Chinese Literature, Harvard University
Lindsay Waters
Executive Editor for the Humanities, Harvard University Press

附錄三：會議議程

Humanistic International: Humanism, China, Globalism

March 5-6, 2010

Harvard University

please note that this schedule is tentative and subject to change

Friday, March 5

10:00 am **Opening Remarks from the Conference Organizers**

10:10 am – 11:50 am **Humanism in Historical Perspectives**

Chair: **Jonathan Spence, Yale University**

Discussant: **Hua Hsu, Vassar College / Harvard University**

Paul A Bové, University of Pittsburgh

“Historical Humanist American Style: Henry Adams from Baghdad to China”

CHENG Yu-yu, National Taiwan University

“Wen and Ming: Based on the Analogy of Tian wen and Ren wen”

Theodor Dunkelgrün, University of Chicago

“Biblical Humanism, Oriental Philology and the Confluence of Textual Tradition”

Lindsay Waters, Harvard University Press

“The Key That Unlocks All Doors: Radical Philology”

11:50 am – 1:00 pm LUNCH BREAK

1:00 pm – 2:30 pm **Humanism and Pre-Modern Chinese Intellectual Traditions**

Chair: **James Robson, Harvard University**

Discussant: **Anping Chin, Yale University**

CHEN Chaoying, National Taiwan University

“Human Being as Species-Being: A Reconsideration of Xunzi’s Humanism”

HSIAO Li-hua, National Taiwan University

“The Spirit of Humanism in Buddhism”

YANG Rur-bin, National Tsing Hua University

“Why Confucianism Needs Zhuangzi”

2:50 pm – 4:20 pm **Humanism and Modern Chinese Intellectual Traditions**

Chair: **WANG Hui, Tsinghua University / Harvard University**

Discussant: **David Der-wei Wang, Harvard University**

Barry Keenan, Denison University

“The Nineteenth-Century Synthesis in Confucian Learning”

YANG Yang, East China Normal University

“Irving Babbitt in the Cultural Context of Contemporary China”

Jing Tsu, Yale University

“Humanism: An Experiment in Self-Help”

4:40 pm – 5:40 pm ROUNDTABLE DISCUSSION

Chair: **Paul A Bové, University of Pittsburgh**

Ann Blair, Harvard University

Theodor Dunkelgrün, University of Chicago

Sarah G. Ross, Boston College

Viren Murthy, University of Ottawa

6:00 pm Dinner at Harvard Faculty Club

Saturday, March 6

10:00 am Keynote Speech by **TU Weiming, Harvard University**

10:30 am – 12:00 pm **Humanistic Encounters Between China and the World**

Chair: **CHENG Yu-yu, National Taiwan University**

Discussant: **Steve Owen, Harvard University**

Hua Hsu, Vassar College / Harvard University

“Title”

Sarah G. Ross, Boston College

“Doctor Francesco Longo and the ‘Wise Men of the East’ in Sixteenth-Century Venice”

Eric Hayot, Penn State University

“Humanism’s Test: China, the West, and the World”

12:00 pm – 1:10 pm LUNCH BREAK

1:10 pm – 2:40 pm **Humanism and Revolutionary History**

Chair: **ZHANG Enhua, University of Massachusetts**

Discussant: **Carlos Rojas, Duke University**

Andy Rodekohr, Harvard University

“Qu Qiubai, Tenderhearted Communism, and Superfluous Humanism”

WANG Ban, Stanford University

“Socialist Humanism and Revolutionary Culture in China”

Satoru Hashimoto, Harvard University

“The Question of the Human in Modern Chinese Aesthetics: Zhu Guangqian, Li Zehou, and the Vichian Tradition of Humanism”

3:00 pm – 4:30 pm **Humanism and Enlightenment: The Case of Lu Xun**

Chair: **Shuang Shen, Penn State University**

Discussant: **Ted Hutters, University of California, Los Angeles**

WANG Hui, Tsinghua University / Harvard University

“The Voices of Good and Evil: What Is Enlightenment?: Rereading Lu Xun’s
‘On Destroying Evil Voices’”

Viren Murthy, University of Ottawa

“Lu Xun, Takeuchi and the Possibilities of a Different Humanism”

Gloria Davies, Monash University

“Lu Xun’s Human Path”

4:50 pm – 5:50 pm ROUNDTABLE DISCUSSION

Chair: **Lindsay Waters, Harvard University Press**

Ted Hutters, University of California, Los Angeles

WANG Ban, Stanford University

Eric Hayot, Penn State University

Gloria Davies, Monash University

6:00 pm Banquet Dinner